

MINUTES
OF THE
THIRTY-NINTH ANNUAL SESSION
OF THE
COLDWATER BAPTIST ASSOCIATION,

HELD WITH
New Prospect Baptist Church.

DE SOTO COUNTY, MISSISSIPPI.

October 15th, 16th, 17th and 18th, 1880.

♦♦Officers:♦♦

Elder E. D. MILLER, Moderator, Holly Springs.

W. OVID MABRY, Clerk, Sardis.

Bro. W. D. HOWZE, Treasurer, Hernando.

MEMPHIS, TENN.:
ROGERS & Co., PRINTERS, 315 MAIN STREET
1880.

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MINUTES.

Messengers from the churches of Coldwater Baptist Association convened with New Prospect Baptist church at Lewisburg, DeSoto county, Mississippi, 2d district, at 11 o'clock A. M., Friday before the 3d Sunday, October 15, 1880; according to appointment.

In the absence of Elder J. D. Anderson, the appointee of last session to preach the Introductory Sermon, on motion of Elder E. E. King, the Introductory was preached by Elder E. W. Henderson: Text, John 12: 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me him will my Father honor."

Prayer by Elder J. L. Brown.

A recess of one hour was taken for refreshments.

Benediction by Elder E. W. Henderson.

EVENING, 1 O'CLOCK.

Reassembled: The Moderator of last session, Elder Jobe Haral, read the 23d Psalm; sang a hymn; prayer by Elder J. H. Hagler, of Alabama.

The annual church letters were read by Elder E. E. King and Brother W. D. Howze.

On motion, proceeded to permanent organization. Elder E. D. Miller and Brother G. W. Granberry were appointed to take the ballot.

The tellers announced the following result: Elder E. D. Miller, Moderator, W. Ovid Mabry, Clerk and Brother W. D. Howze, Treasurer.

The Moderator, on taking the chair, appropriately addressed the Body.

Elder J. B. Gambrell then led in special prayer, invoking the blessings of God upon its labors.

Called for petitionary letters. None.

Visiting brethren were cordially invited to seats and participa-

tion in the deliberations. Accepted by Elder J. B. Gambrell, representing the interest of the "Baptist Record" and Mississippi College.

Called for correspondence from all of our corresponding bodies. Brother G. W. Granberry, of Big Hatchie Association, Tennessee, representing the interest of "The Baptist," published at Memphis, Tenn., and Elder D. E. Gambrell, of Chickasaw Association, responded. They were recognized as messengers and the usual courtesies extended to them.

MESSENGERS APPOINTED TO CORRESPONDING BODIES.

To Big Hatchie Association — Elders J. W. Harris, E. E. King, T. P. Manning and M. H. Renfroe. Place of meeting, Mount Moriah church, Fayette county, Tenn. Time, Saturday before the 4th Sunday in July, 1881.

To Oxford Association — Elders J. H. Legge and S. D. Johns. Place of meeting, Clear Creek church. Time, Saturday before the 2d Sunday in October, 1881.

To Tippah Association — Elder J. W. Harris and Brother J. E. Buchanan. Place of meeting, Blue Mountain, Tippah county. Time, Friday before the 4th Sunday in September, 1881.

To Chickasaw Association — Elder Moderator. Place of meeting, Philadelphia church. Time, Friday before the 3d Sunday in September, 1881.

Sardis Missionary Baptist Association (col.) — Elders E. E. King, E. M. Parks and Brother J. L. Mabry. Place of meeting, New Salem church. Time, Friday before the 1st Sunday in August, 1881.

To the Baptist State Convention — Elders Moderator, J. W. Harris, E. E. King, E. W. Henderson, J. T. Christian, E. M. Parks, M. H. Renfroe, T. P. Manning and Brother J. E. Buchanan. Place of meeting, Meridian. Time, Thursday before the 3d Sunday in November, 1881.

Adopted the following resolution, offered by Elder Jobe Haral:
Resolved, That any member of this Association presenting a copy of our minutes to any Body with whom we correspond is hereby declared an authorized messenger from this Association to such Body.

Adopted the following resolution:

Resolved, That the meetings of this Body be as follows: Meet at 8:30 o'clock, A. M.; adjourn at 11 for preaching; take a recess for refreshments; re-assemble at 1:30 and adjourn at 4:30, P. M.

Appointed Brothers W. D. Howze, T. V. Brady, pastor and deacons of New Prospect church, committee on Devotional Services.

Appointed Elders Jobe Haral, W. H. Gordon, E. M. Parks and Brothers J. F. Walker and J. D. Myers, Obituary Committee.

Appointed Brothers W. W. Wallace, J. L. Mabry and T. S. Shuford, committee on Finance.

On motion of Elder King the preamble and resolutions of the committee of Union church in regard to our much beloved deceased brother, Elder C. B. Young, were referred to the Obituary Committee.

In the absence of standing committees to report on subjects, Elder King moved the appointment of special committees to report on the same at this session; the motion prevailed and committees were appointed to report on the following subjects:

On State Missions — Brother J. E. Buchanan.

On Publications — Elder J. W. Harris.

On Mississippi College — Brother W. D. Howze.

On State of Religion in our Churches — Brother T. S. Shuford.

On Duties of Churches to Pastors — Brother W. H. Rogers.

On motion adjourned to Saturday, 8:30 A. M.

Prayer by Elder E. E. King.

Benediction by the Moderator.

SATURDAY MORNING, 8:30 O'CLOCK.

Association met pursuant to adjournment.

Sang the hymn, "I love thy kingdom Lord."

The Moderator read the 67th Psalm.

Prayer by Elder D. E. Gambrell, of Chickasaw Association.

The minutes of Friday were read and approved.

The roll of messengers was called and absentees marked.

Renewed the call for correspondence from corresponding Bodies.

Elder M. P. Lowrey, of Tippah Association, Prof. J. L. Johnson, of Oxford Association, President of State Mission Board, Elders H. L. Finley and J. H. Morgan, of Chickasaw Association, and Brother J. B. Stamps, of Big Hatchie Association, Tennessee, responded. They were severally recognized as messengers of their respective bodies, and the usual courtesies extended to them by the Moderator.

Elder Moses Marr was recognized as a messenger of Holly Springs Association (col.), and cordially invited to a seat.

Brother W. W. Wallace proposed the following resolution:

Resolved, That we change the time of the annual meeting of Coldwater Baptist Association from Friday before the 3d Sunday in October to Friday before the 1st Sunday in September.

On motion of Elder Manning the resolution was referred to the churches of the Association, with the request, that they instruct their messengers to act upon the same at the next annual session of the Association.

The Moderator offered the following preamble and resolutions:

WHEREAS, Among the three great enterprises of the Southern Baptist Convention, wide as the world in their influence, the Southern Baptist Theological Seminary, located at Louisville, Ky., occupies a coordinate position in power and efficiency; and whereas at present it is in need of money for current expenses, therefore,

Resolved, That we sympathize with our brethren, the professors in said Institution of learning, and do now contribute to the current expenses of the Seminary.

2d. That we request our churches to make like contributions at an early day.

Pending adoption the Moderator presented the special claims of the Institution upon Southern Baptists, and urged the brethren to contribute to its financial need. A collection was taken in its behalf, amounting in cash to \$25.75. The preamble and resolutions were then adopted.

On motion of Elder King, Elder M. P. Lowrey, President of Blue Mountain Female College, was granted the privilege of making some remarks in regard to it. The President, in his speech, interestingly entertained the Body in regard to the strict attention given to moral as well as intellectual culture; to the economy practiced in the expenditure of money and to the increasing prosperity that has marked its history from its commencement to its present flourishing condition.

Committee on Domestic Missions, Brother W. D. Howze, reported. Pending a motion to adopt the report, some discussion ensued, in which Elders J. B. Gambrell and T. P. Manning participated. On motion of Elder Jobe Haral the report was tabled till half-past 1 o'clock P. M.

At 11 o'clock, adjourned for preaching, to re-assemble at 1:30 o'clock.

Elder J. B. Gambrell read the 3d chapter of Paul's Epistle to Titus.

Prayer by Elder T. P. Manning. Sang the hymn, "Sow in the morning thy seed." Text selected, 8th and 14th verses of the chapter read. Subject: "The importance of good works in the

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development of Christian character and spreading of the gospel."

Prayer by Elder M. P. Lowrey. Sang the hymn, "Work for the night is coming."

Benediction by Elder Gambrell.

EVENING SESSION—1:30 O'CLOCK.

Met according to adjournment.

Sang the hymn, "Come thou fount of every blessing."

Prayer by Elder Jobe Haral.

The report on Domestic Missions was taken up and further discussed by Elders Haral and Manning, and after a slight modification by the committee, adopted. (Appendix A.)

Special Committee on State Missions, Brother J. E. Buchanan, reported. On motion to adopt this report, an able and interesting discussion was had, in which Elder J. L. Johnson, representing the interest of the State Mission Board, Elders E. W. Henderson and J. B. Gambrell participated.

At 4:30 o'clock, on motion adjourned to Monday at 8:30 o'clock A. M.

Benediction by Elder M. H. Renfroe.

MONDAY MORNING—8:30 O'CLOCK.

The Body met according to adjournment.

Sang the hymn, "From Greenland's Icy Mountains."

The Moderator read the latter part of the 28th chapter of Matthew.

Prayer by Brother R. Perkins.

The minutes of Saturday were read and approved.

Brother T. V. Brady moved to limit all speeches of the day to five minutes.

Elder Manning moved to amend by striking out five and inserting ten.

The amendment prevailed, and the motion, as amended, was adopted.

Resumed consideration of the report on State Missions. The motion to adopt was lost, and the report rejected.

Committee on Sunday Schools, Elder E. E. King, read his report.

On motion of Elder Manning, the report was recommitted, with instructions to confine it to Sunday School work in the bounds of the Association.

Special Committee, Brother W. H. Rogers, on the Duty of

Churches to Pastors, reported. Report adopted. (Appendix B.)
On motion of Elder King the rule to adjourn at 11 o'clock for preaching, was suspended in order to proceed with business.

Elder Jobe Haral, Chairman of the Obituary Committee, reported. Pending adoption remarks, deeply touching, were made by Elders King, Christian, Manning, Haral, Brown, Renfroe, Henderson and Moderator—Elder Haral in the Chair—in reference to our much lamented and beloved deceased brother, Elder C. B. Young. The report was adopted. (Appendix C.)

The writer was for a number of years intimately acquainted with Brother Young, and knew him to be a useful, successful minister of the gospel of Christ, possessed of a generous heart, liberal in contributions to our denominational enterprises; ever responsive to the appeals of charity and benevolence and unwavering in Christian integrity and honor in all the relations of life.

Special Committee on Publications, Elder J. W. Harris, reported through Elder Manning. Report adopted. (Appendix D.)

Committee on Ministerial Education, Elder T. P. Manning, reported. After a well received speech by Elder King, upon the importance of the subject, the report was adopted. (Appendix E.)

Special Committee, Brother T. S. Shuford, on State of Religion in our Churches, reported through Elder Henderson. Pending adoption, remarks well calculated to arouse the Body and stimulate it to greater zeal and activity to the attainment of a higher plane of spiritual life, were made by Elders Henderson, Renfroe, Brown, Kirkland, King, Moderator, and Brethren Buchanan, Granberry and Rogers. The report was adopted. (Appendix F.)

Executive Board of the Association for the next year appointed: Brother W. D. Howze, Chairman.

Brother W. H. Rogers,
Brother J. E. Buchanan,
Elder M. S. Kirkland,
Brother R. S. Flinn,

Brother J. L. Mabry,
Elder M. H. Renfroe,
Brother J. J. Milam,
Brother T. V. Brady.

On motion, suspended the rule of meeting at 1:30 o'clock and agreed to meet at 1 P. M.

On motion, adjourned.

Benediction by the Moderator.

AFTERNOON SESSION—1 O'CLOCK.

Met pursuant to adjournment.

Sang a part of the hymn, "All hail the power of Jesus' name,"
Prayer by Brother G. W. Granberry.

Chairman of Finance Committee, Brother W. W. Wallace. Reported. Report adopted. (Appendix G.)

Committee on Prayer Meetings, Brother J. L. Mabry, reported. On motion to adopt this report, Elder Jobe Haral delivered a thrilling speech, clearly demonstrating such meetings as a means through which God bestows spiritual blessings in answer to earnest, faithful prayer. Report adopted. (Appendix H.)

Committee on Foreign Missions, Elder E. W. Henderson, reported. The adoption being moved, the Body was addressed by Elders Haral, Christian, King and Henderson. The subject of sending the gospel to the heathen, and the binding, solemn obligations resting upon us, in common with all Christians, to a faithful discharge of this duty, were ably discussed by the speakers. A collection for the enterprise was taken—amount in cash contributed, \$30.15. The report was adopted. (Appendix I.)

The Chairman of the Executive Board, Brother J. L. Mabry, read his report. Report adopted. (Appendix J.)

Treasurer, Brother W. D. Howze, read in connection with his report, that of former Treasurer, Brother L. F. Rainwater. Report adopted. (Appendix K.)

The committee, Elder E. E. King, to whom was recommitted the report on Sunday Schools, reported. Report, as presented, adopted. (Appendix L.)

Standing committees appointed, with subjects for reports, 1881.

On Foreign Missions—Elder E. W. Henderson.

On State Missions—Elder Jobe Haral.

On Mississippi College—Elder E. E. King.

On Temperance—Elder J. W. Harris.

On State of Religion in the Association—Brother W. D. Howze.

On Duties of Pastors to Churches—Elder J. T. Christian.

On Duties of Churches to Pastors—Brother J. J. Milam.

On Sunday Schools—Elder T. P. Manning.

On Ministers' and Deacons' Meetings—Elder J. L. Brown.

On Publications—Brother T. V. Brady.

On Home Missions—Brother J. L. Mabry.

On Ministerial Education—Elder W. L. Anthony.

PLEDGES OF CHURCHES FOR ASSOCIATIONAL MISSIONS, 1881

Hernando.....	\$ 25 00	Bethel.....	\$ 10 00
Oak Grove.....	30 00	Hopewell.....	25 00
Eudora, per member, 1 00		Beech Grove.....	
Gray's Creek.....	26 00	Mount Manna.....	10 00
Central Coldwater		Oakville, Tenn.....	
Ebenezer.....	10 00	Bold Spring.....	
Holly Springs.....		Center Hill.....	20 00
Coldwater.....	15 00	State Line.....	10 00
Pleasant Grove.....	10 00	Byhalia.....	10 00
New Prospect.....	15 00	McEntyre.....	
Philadelphia.....	10 00	Tyro.....	32 50
Union.....	20 00	Mount Zion	20 00
Looxahoma.....	20 00	New Hope.....	25 00
Mount Moriah.....	5 00	Midway.....	
New Hope, Lafayette...		New Bethany.....	
Salem.....		Sardis.....	
Pleasant Hill.....	10 00	Panola.....	5 00
Senatobia.....	10 00	Longtown, by Brother	
McIver.....		Buchanan.....	5 00
Oak Ridge.....	25 00	Singleton's Springs.....	
Chulahoma, by Brother		Peach Creek.....	70 00
Moore.....	5 00	Mount Lebanon.....	10 00
Hickory Grove.....	15 00		
	<u>\$251 00</u>		<u>\$252 50</u>
			251 00

Total amount pledged Associational Missions.....\$503 50

SUMS PLEDGED BY CHURCHES FOR FOREIGN MISSIONS, 1881.

Peach Creek.....	\$70 00
Tyro.....	50 90
Looxahoma.....	20 25
Beech Grove.....	12 00
Pleasant Grove.....	5 00
Whole amount.....	<u>\$158 15</u>

By a motion adopted, the churches are requested to state in their next annual letters the sums they will pledge for Associational Missions for 1882.

Appointed the next session of the Association with Mount Moriah church, Marshall county, Third District, usual time, Friday before the third Sunday in October, 1881.

Appointed Elder J. W. Harris to preach the introductory sermon; alternate, Elder Jobe Haral.

Adopted the following preamble and resolution, proposed by Elder J. W. Harris:

WHEREAS, we deem it important to establish a church at Pleasant Hill, in DeSoto county; and whereas, our brethren living in the immediate vicinity are unable within themselves to build a church-house; therefore

Resolved, That we sympathize with them in their efforts, and that we now contribute to their assistance. Amount contributed in cash, \$32.25. Amount subscribed, \$15.00.

Resolutions adopted.

By Elder Jobe Haral:

Resolved 1st, That the Articles of Faith and Constitution of the Association be published with the minutes.

Resolved 2d, That the Clerk be allowed the sum of \$30.00 for completing his services; that he expend the balance of Minute Fund for printing minutes and distribute them to the churches in proportion to sums paid by each.

By Brother W. D. Howze:

Resolved, That the thanks of this Body are due and are hereby tendered to this church and to the friends of this vicinity generally for their generous treatment to us and our visitors, and to our Methodist brethren for the use of their house of worship during this session.

On motion to adjourn, the Moderator delivered an appropriate address. Sang the song, "Sweet by-and-bye," during which the parting hand in fraternal love was given.

Thus closed the pleasant Thirty-ninth annual session of this Body, to meet as above stated.

Elder E. D. MILLER, Moderator.

W. OVID MABRY, Clerk.

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APPENDICES.

(APPENDIX A.)

Your committee on Home, Domestic or Associational Missions would respectfully state, that owing to meagre information from this Mission field, the full details of the work done during the past year cannot be given. The Board should give, if possible, a full history of its operations during the past year, so that this Body might know what had been done.

Some work has been accomplished, though, of necessity, very little, owing to the small amount of funds at the disposal of the Board. Men that preach the Gospel must live of the Gospel, and Missionaries, like others, must be fed and clothed.

As to the necessity of missionary labor in our bounds, your committee is of the opinion that too much cannot be said, if we can be fully aroused as to our duty. If crime is an index of godlessness among a people, then we have at our doors enough to satisfy us that much of our efforts should be put forth in our own borders, until the dark clouds of error, sin and hideous crimes are dissipated by the Son of Righteousness. Incest, murder and other felonies (compared to which assassination, to use the language of another, is humane, for the assassin does not bind his victim,) are perpetrated in our midst, and in many instances the offenders go unpunished, because public sentiment sustains them; and if we expect to correct these evils public sentiment must be changed, and public sentiment to be changed necessitates a change of heart, and it is only the Gospel, the grace of God, through the preached word, that transforms hearts of stone to hearts of flesh. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be intrusted, full of mercy and good fruits." Shall we cultivate the field and produce such fruits? "The fruit of righteousness is sown in peace of them that make peace." Let us be the makers of this peace.

We are considered the strongest Association in the State. We have need of all the strength at home hitherto extended to do the work which now lies before us. We should do it if it requires an amount equal to all heretofore contributed for all Missions by the whole Association, and if this is not enough, let us double our contributions.

Respectfully submitted,
W. D. HOWZE.

(APPENDIX B.)

THE DUTY OF CHURCHES TO PASTORS.

The church should inquire into the soundness of the pastor before they call him to serve them, and they should say in their call how much they will give him for his services, and punctually pay the same. They should give him their presence when he tries to preach, and not let him preach to an empty house as is frequently the case. And they should give their hearty co-operation to the work, for without this but little good will be accomplished. They should, at all times, give him their prayers to boldly preach the Gospel of our Lord Jesus Christ.

Respectfully submitted,

W. F. RODGERS.

(APPENDIX C.)

REPORT OF ORITUARY COMMITTEE.

Your committee would submit the following report: Since the last annual meeting of this Association death has removed from our ranks our dearly beloved brother, Elder C. B. Young, which sad event occurred September 22, 1880.

Brother Young was born in Wake county, North Carolina, February 15, 1814. He professed a good hope in Christ in 1832, and joined the Crossroads Baptist church. He next united to the Rockville church, where he was licensed to preach. In 1840 he removed to Mississippi and joined the Chulahoma church and was ordained to the full work of the gospel ministry in 1845. From there he went to the Tallaloosa church, where he remained until 1852, and then united with Union church, Panola county, Miss. In 1871 he transferred his membership to Sardis, where he remained until 1876, when he removed it back to Union church, where it remained until his death.

Brother Young grew up without the advantages of education, but being possessed of native mental qualities of the highest order he soon obviated this disadvantage in his work as a minister, by close study, and especially by the study of that book of books, the Bible. He was a man of wonderfully persuasive powers, and his sermons were characterized by the prominence given the cardinal doctrines of the Gospel. Hundreds were converted under his ministry, but the good resulting from his work can never be estimated this side the great day of accounts. Being possessed of a competence, his liberality in contributing to this Body was characteristic of his broad and eminently philanthropic Christian heart. He delighted in the service of the Master, and was prominent in every good word and work.

He was pastor of Union church thirty years, beloved by his brethren, honored by his neighbors, full of years and honor he has passed to his reward on high.

A bright ornament to this Body has also been removed from our midst in the person of our beloved brother, Perry Bolin, a

member and deacon of Coldwater church. He died on the day of 1880. He was a man of acknowledged piety and usefulness, and his fall is a marked one, having the confidence of all who knew him as a true, devoted Christian.

Resolved, 1st. That this Association sorrows deeply and sincerely over the loss of our dear brethren, but bow in humble submission to the will of Him who doeth all things well.

Resolved, 2d. That we extend our Christian sympathy to the families of our deceased brethren in their great loss.

Respectfully submitted,

JOSE HARAL, Ch'm.

(APPENDIX D.)

Your committee to whom was referred the subject of Religious Publications would submit the following report:: This subject is suggestive of much serious reflection. The importance of a literature, sound in religious sentiment, cannot be too highly esteemed. The tendency is now quite general with all classes to read. The evil resulting from a misdirection of the untrained mind, in the choice of religious literature, is incalculable. A mind once filled with error and false doctrine becomes hardened against the truth, and experience demonstrate the great difficulty to change the noxious bias and restore that mind to its original capabilities. It is too frequently the case that the taste for unwholesome literature thoughtlessly engendered soon grows into a morbid appetite for this class of literature, and turns away from every thing that is wholesome and strengthening.

It is greatly to be deplored that too much latitude is assumed by the average journalist in the matter introduced into their sheets. Much is said to be harmless if worthless, but the effect of such matter tends to evil. It is a source of gratification to know that we have a number of weeklies and monthlies which meet the demands of the occasion.

Your committee would mention with pride and heartily recommend "The Baptist," published at Memphis, Tenn., "The Baptist Record," published at Jackson, Miss., "The Christian Index," of Georgia, "Christian Repository," of Missouri, and the "Home and Foreign Journal," of Richmond, Va. All these will furnish wholesome information. "The Baptist," of Tennessee, the great defender of our doctrines and practices, ought of right to be in the hand of every Baptist family in the land. We need "The Record" as a State organ and a sound religious paper.

All of which is respectfully submitted,

J. W. HARRIS.

(APPENDIX E.)

Your committee to whom was referred the matter of Ministerial Education, would respectfully submit the following:
The subject is of fundamental importance. This is obvious from the following considerations:

1st, The gravity of the work to be achieved.

2d, The sagacity and development of opposing elements.

Whilst a number of others might contribute to demonstrate the imperative necessity of this matter, I shall confine these remarks to the two considerations above.

It would not be either uninteresting nor perhaps unprofitable to call attention to the work of our predecessors.

They were men of solidity and ability, indued with the love of God to a remarkable degree, and possessing many of the noblest properties of head and heart. Our fathers in the ministry have accomplished a great and grand work, the virtuous sublimity of which we see and feel and enjoy to-day. We honor them for their knightly christianity; for their undying love for the pure gospel. We honor them for the legacy they have bequeathed us. But, brethren of the Coldwater Association, this grand and sublime work has been accomplished in the main, under many grievous difficulties and disadvantages.

Theirs was a pioneer work; and efficient as their work has been, yet they speak to us in terms of counsel and entreaty to remove these difficulties and overcome these disadvantages.

What is the labor to which we must address ourselves, responsive to their solemn counsel and entreaty?

The gravity of the work to be achieved demands our most serious attention.

Education is the great palladium of civil and religious institutions.

It is quite universally admitted that in this day no guardian nor father can with impunity neglect the education of the ward or child. This is regulated by a wholesome public sentiment. But by friction of mind, the whole community derives large benefit from the most highly cultured, and all are placed upon an elevated plane of intellectual development.

Again, we are in the midst of tremendous psychological upheavals.

Our young men, in the secular pursuits, with hearts thrilled with the momentous consequences of the hour, investigate and discuss in private and in public the issues of the day. They catch the fire of a liberal ambition from the burning words of statesmen and all form intentions to investigate, to learn, to know. But these, with their tastes refined and sublimized, by these processes are to be won for Christ. To be won, they are to be taught, and they are to be attractively taught. But how are they to be taught thus, except by those of advanced capabilities and developments. The country is extensive and populous; the world is the field wherein this delicate and responsible work is to be performed.

In the second place, we notice the sagacity and development of opposing elements.

The statement of this proposition precludes the idea of nega-

tiveism or passivity; it includes alone the idea of positive antagonism to the pure gospel of our Lord in its entirety.

Error, with sufficient admixture of truth to render it plausible and palatable to the vitiated tastes of a corrupt and corrupting humanity, is vastly more dangerous and damaging than error in its crude and unmixed state. The scientist, the materialist, the Ritualist and the Papist, with their following, have all together marshalled an immense army of shrewd, highly educated and designing men. They have sought for many hundreds of years, in one way or another, to throttle the living ministry who hold and teach the pure word of salvation. The last named, the arch enemy of the Lord—the great enemy of civil and religious liberty, has assiduously sought to subvert all religious systems and the civil institutions of states to an idolatrous and servile patronage. Can we, Baptists, with whom reside the simplest and sublimest maxims of civil government, who are to be mostly affected by an invasion of our institutions; can we afford to allow these forces to accomplish the destruction of the God-given, the inalienable rights of self-government and to worship the Unseen according to the dictates of our consciences, enlightened by His word? But the resision of this solemn trust to-wit, the preservation and transmission of civil and religious liberty, is with us. We cannot protect this trust, much less can we transmit it to posterity in its symmetry and completeness, unless we adequately arm ourselves and valiantly move forward to the conflict.

But this conflict is peculiarly intellectual. Our ministry constitute the rank of our forces. One of the cardinal principles of our civil system is, Let error have the freedom of utterance, but leave enlightened reason free to combat it. Can we hope for a successful termination of this combat if error outstrip us in the race of intellectual development? Therefore,

Resolved, That we will prayerfully exert ourselves to foster and further this work; and we would earnestly recommend that our young brethren preparing for the ministry use every means within their power to obtain a liberal education.

Resolved, further That we will systematically assist with money and necessities our young ministers to accomplish this end; and we recommend the Southwestern Baptist University, at Jackson, Tenn., and the Mississippi College, at Clinton, with pride, as suitable institutions. All of which is respectfully submitted.

T. P. MANNING.

(APPENDIX F.)

REPORT ON STATE OF RELIGION IN OUR CHURCHES.

Your committee submit the following report :
Not having had access to the letters from the churches, we are not prepared to report so fully as we desire. We are led to believe, however, from what we learned from the reading of said letters, that there exists a lack of that earnest, devoted piety and

consecration of heart and life to the cause of Christ, which characterized the church of Christ in the days of our fathers. We notice a few of the churches report some additions by baptism; others say they have been greatly revived during the year. But at the same time, we are pained to see that after these revivals close the churches generally become cold and inactive, and do but little to bring about the salvation of sinners until the next revival season rolls round. Your committee are led to ask, are such meetings really revival meetings? Do such tend to develop the efficiency of our churches? Again we ask, what can be done to bring about a true revival of religion in all our churches? We very much desire to see all our churches revived, and hope some measure may be devised during our meeting which will bring about this desirable end. Respectfully submitted,

T. S. SHUFORD, Com.

(APPENDIX G.)

REPORT OF FINANCE COMMITTEE.

Contributions from the various Churches of the Coldwater Association for Missions and Minutes.

CHURCHES.			
	Ass'n Missions.	For. Missions.	For Minutes.
Hernando.....			
Bethel.....	\$16 50		\$ 2 00
Oak Grove.....	10 00	10 00	1 50
Hopewell.....	8 50		2 50
Beech Grove.....			2 50
Grey's Creek.....			2 00
Mt. Manna.....	3 00		1 50
Central Coldwater.....			1 75
Oakville.....			3 25
Ebenezer.....			
Bold Springs.....	10 00		2 00
Holly Springs.....			
Center Hill.....			2 00
Coldwater.....			2 00
State Line.....	10 00		2 50
Pleasant Grove.....			1 00
Byhalia.....			1 50
New Prospect.....	10 00	5 00	2 50
Mt. Moriah.....			3 65
Trinity School-House, per M. S. Kirkland....	12 30		2 75
Philadelphia.....	4 30		
Tyro.....	10 00		2 80
Union.....			4 00
Mt. Zion.....			3 00
New Hope.....	9 50	8 50	3 00
Looxahoma.....			2 50
Midway.....			2 00
Hickory Grove (\$16.25 State Missions).....	4 00		1 00
New Bethany.....		30 00	3 00
New Hope, Lafayette co.....	5 00		1 00
Sardis.....	50	1 75	1 00
Salem.....			4 00
Panola.....			2 00
Pleasant Hill.....			3 00
Longtown.....			5 00
Senatobia.....	1 00		2 50
Singleton Springs.....	14 65	14 65	3 00
McIver.....			2 00
Peach Creek.....			1 00
Oak Ridge.....			2 50
Mt. Lebanon.....			2 00
Chulahoma.....	33 55		1 50

TTEE.

Water Association

For.	For.
Missions.	Minutes.
50	\$ 2 00
10 00	1 50
50	2 50
	2 50
	2 00
	1 50
	1 75
	3 25
	2 00
	2 00
	2 00
	2 50
	1 00
	1 50
5 00	2 50
	3 65
	2 75
	2 80
	4 00
	3 00
8 50	3 00
	2 50
	2 00
	1 00
0 00	3 00
	1 00
75	1 00
	4 00
	2 00
	3 00
	5 00
65	2 50
	3 00
	2 00
	1 00
	2 50
55	2 00
	1 50
	1 50

To amount received for minutes.....\$ 90 20
 " " " " Association Missions..... 129 25
 " " " " Foreign Missions..... 103 45
 " " " " State Missions..... 16 25
 " " " " Southern Baptist T. O.
 Seminary at Louisville, Ky.,..... 25 75

By amount paid Treasurer by W. D. Howze.....\$364 90
 By E. D. Miller Seminary.....\$339 15
 25 75

Respectfully submitted,
 W. W. WALLACE, Ch'n.

(APPENDIX H.)

The committee on Prayer Meetings submits the following report: The duty and necessity of prayer on the part of Christians is clearly taught both in the Old and New Testaments. It is true we are told in the New Testament that our Heavenly Father *knoweth* what things we have need of *before* we ask him, and we rejoice to know that such is the fact, but we are further told that for all these things he will be inquired of by his people. Men ought always to pray and not to faint. "Pray without ceasing." "In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "I will that men pray everywhere, lifting up holy hands, without wrath and doubting." These and many such as these are divine commands that may not be lightly esteemed by the Christian.

The necessity of prayer arises from the fact that frail, fallible and erring creatures as we are cannot discharge aright the various duties of life without help from a divine source, and this fact our blessed Lord teaches when he said to his disciples on one occasion: "Without me you do nothing," and this, I suppose, the experience of every Christian in this Body abundantly testifies to be true. But it may be said that the Scriptures enjoin this duty upon us only individually and not in a collective sense. If we read the history of the early Christians in the Acts of the Apostles we will see how they understood this subject and how they acted. It is related there that a prominent man of their number, who was also a preacher, was seized by the authorities at one time for preaching the Gospel, and cast into prison, and that prayer was made unto God by the church without ceasing for him. What was the result? Why, in answer to their united supplications, Peter was delivered from prison and from the chains with which he had been bound. The meeting of the disciples in an upper room at Jerusalem prior to the day of Pentecost is another instance of the church engaged in a prayer meeting, praying unitedly, doubtless for the very thing that had been promised to them by our dear Redeemer before his ascension to heaven.

Well now, if these things be so, does not the same obligation to obedience rest upon us to-day that rested upon them? Have we not also the same promises to encourage us that they had? How can we then neglect so important a duty without incurring the displeasure of our Heavenly Father?

Prayer meetings, say weekly, regularly kept up and attended by the members generally are the most potent instrumentalities for developing and strengthening the gifts and graces of the churches. When Christians meet often and pray with and for one another they soon realize more fully their obligations to our dear Lord for his great love to them and become thus willing to consecrate themselves more entirely to his service.

In conclusion let me ask how many churches in this Association keep up regular prayer meetings? and further, how many members of such churches feel a personal interest in those meetings to such an extent as influences them to attend them regularly and punctually?

I conclude this report by offering the following resolution:

Resolved, That all the churches composing this Association be affectionately requested to organize and keep up regular weekly prayer meetings and try to induce their entire membership to become interested and take part in them as they tend so largely to increase their spirituality and efficiency.

Respectfully submitted,

JAS. L. MABRY.

(APPENDIX I.)

REPORT ON FOREIGN MISSIONS.

Your committee on Foreign Missions submit the following report: We are indeed glad to know there is an increasing interest with the Baptists of Mississippi in this mission. And we hope the time is not far distant when our contributions will be largely increased. This work is a great one and should enlist the hearty co-operation of every lover of Jesus. The command of the Master is, "Go ye into all the world and preach the Gospel to every creature." The harvest is truly large, whilst the laborers are very few. Besides the fields are white, ready to be gathered into the fold of Christ. The Macedonian cry is coming to us from almost every nation under the heavens. Will we give heed to the same? The church is called upon "to lengthen her cords and strengthen her stakes; and in the name of her God to set up her banners." Will not every one unite in one combined effort to go up and possess the whole world for Jesus? God has abundantly blessed our labors in the field already. We have abundant evidence to believe he has greater blessings in store for us. Let us do our whole duty, that we may enter into the full enjoyment of these blessings.

Hitherto we have done but little compared with what we could do. The Baptists of the South should give annually half a million of dollars to Foreign Missions. It only needs the proper training of our members to secure this large sum. We are glad to see

some few churches are moving properly in this great work. We believe the time will soon come when all our churches will put forth their mightiest effort to evangelize the nations of the earth. God be pleased to speed the day.

The Foreign Mission Board have forty-five Missionaries in the field. Six in Africa, eighteen in China, one in Brazil, eleven in Italy. These baptized ninety-seven during the last year.

Since the formation of the Southern Baptist Convention in Augusta, Ga., in the year 1845, to May, 1880, our churches have given \$974,377.23 to aid in preaching the Gospel to the nations of the earth. Last year we gave \$45,043.67 for Foreign Missions. Eighty years ago in all heathen lands there were 50,000 converts, now there are 1,650,000. Then \$310,000 was the yearly contributions to Foreign Missions, now they amount to \$6,250,000. At that time there were seventy Protestant Missionary schools, to-day there are 12,000 with 400,000 scholars. At the beginning of the century there were fifty translations of the Bible and some 5,000,000 copies in circulation, now it is found in 226 languages and dialects and 148,000,000 of copies have been circulated.

If the present ratio of conversions among the Chinese shall continue for fifty years to come, China will have, in that time, as many Christians in proportion to its population as the United States or Great Britain. That such glorious results may come to pass let all our churches resolve to do their whole duty.

In conclusion we most earnestly urge on all our pastors to bring this matter before their churches and take up collections for this great work.

Respectfully submitted,

E. W. HENDERSON, Committee.

(APPENDIX J.)

REPORT OF THE EXECUTIVE BOARD.

In the absence of our beloved and venerable chairman, Brother C. B. Young, who has been called home to his reward since our first meeting, I beg leave, as temporary chairman, to submit the following report: There has been no formal meeting of the Board since the last session of the Association, but individual members of it have employed several brethren to do missionary work.

Brother H. B. Hayward to labor still at Bold Springs, an important field six miles west of Horn Lake. He has regular monthly appointments during the year, but with what results we are unable to say, as we have not his report. We agree to supplement the fifty dollars that the church there pays with seventy-five dollars.

Brethren Anderson and Harris have done regular Missionary work at Pleasant Hill during the entire Associational year that is just past, and their labors have been so far blessed that steps are being taken to organize a church there. For further details we beg leave to refer you to their reports, for which work the Board has paid them fifty dollars.

Brother Gordon has done Missionary work at a school house near Wall Hill, looking to the organization of a church at that

place. With what results, we refer to his report. For his work the Board has paid him twenty-five dollars.

We call the attention of the Association to McIntyre, a weak church, seven miles southwest of Holly Springs, preached to during the past Associational year, by Brother John H. Morgan, of Chickasaw Association, without any promise of pay from this Board. We wish, however, to remunerate him, but have not the means in hands to do so. We wish him still to occupy the field, as we deem it an important one. He has preached there during the past Associational year.

We recommend Brother W. D. Howze as chairman of the Board during the next Associational year.

Brother Moore preached to Mt. Lebanon, a weak church, an important field, during the past Associational year, for which the Board paid him fifty dollars, the sum given for Association Missions by the four churches preached to by Brother Moore.

Respectfully Submitted,

JAMES L. MABRY, Chairman pro tem.

(APPENDIX K.)

TABLE AND ADDRESS OF MINISTERS OF COLDWATER BAPTIST ASSOCIATION.

ORDAINED.

ORDAINED.		ORDAINED.	
James Dennis, Hernando, Miss.	E. M. Parks, Senatobia, Miss.		
W. L. Anthony, " "	E. E. King, " "		
M. S. Kirkland, " "	J. W. Echols, " "		
E. D. Miller, Holly Springs, " "	D. M. Lowry, " "		
Jobe Haral, Eudora, " "	J. N. Billingsley, " "		
H. B. Hayward, Coldwater, " "	J. L. Brown, Arkabutla, " "		
A. G. Perry, " "	M. H. Renfroe, " "		
T. N. Rhymes, " "	N. L. Wilson, Wall Hill, " "		
W. A. Boon, " "	John Richardson, Wall Hill, " "		
E. W. Henderson, Sardis, " "	W. M. Gordon, Looxahoma, " "		
H. J. Legge, " "	M. O. Sanders, Tyro, " "		
J. T. Christian, " "	H. C. Lowry, Horn Lake, " "		
T. H. Moore, Star Place, " "	W. J. Kirkland, Coleman, " "		
S. D. Johns, Batesville, " "	T. M. Jackson, Love's Station, " "		
T. P. Manning, Memphis, Tenn.	T. J. Carter, Cockrum, " "		

LICENTIATES.

LICENTIATES.		LICENTIATES.	
H. A. Duboise, Olive Brach, Miss.	J. N. Lusk, Cochrum, Miss.		
Reagan, Star Place, " "	D. Calhoun, Batesville, " "		
A. N. Billingsley, Senatobia, " "	E. B. Harland, " "		
W. I. Hargis, Tyro, " "	F. P. Todd, Hernando, " "		
L. M. Metts, Harmontown, " "	T. J. Harwell, " "		
J. W. Collins, Lewisburg, " "			

L. F. RAINWATER, Treasurer, in account with Coldwater Association.

Oct. 1880.

	Dr.
" To balance as per last account.....	\$35 25
" By amount paid Rogers & Co., for printing min'ts	\$ 5 00
" By amount paid W. S. Webb for Ministerial Ed.	2 00
" By amount paid Pres't College, at Jackson, Tenn.	50
" By exchange to Rogers & Co.,.....	25
By balance to Treasurer.....	7 75
	27 50

\$35 25

W. D. HOWZE, Treasurer of Coldwater Association, in account with said body.

Oct. 1880.

	Dr.
" To amount from Ex. Treasurer Rainwater.....	\$27 50
" " " Finance Committee for Asso-	
ciational Missions.....	129 25
" " amount from Finance Committee on Foreign	
Missions.....	133 60
" " amount from Finance Committee for State	
Missions.....	89 40
" " amount from Finance Committee for printing	
Minutes.....	90 20
" " amount from Miss Callie Harper for Associa-	
tional Missions.....	1 50
Total receipt.....	\$471 45

Oct. 1880.

	Cr.
" To amount paid Associational Miss. Board ...	\$89 65
" " " Clerk for Minutes.....	90 20
" " " Jno. L. Johnson, State Miss's,	36 25
" " " H. L. Finley, State Missions,	53 15
" " Balance on hand.....	202 20

\$471 45

Respectfully submitted,
W. D. HOWZE, Treas.

(APPENDIX L.)

SUNDAY SCHOOLS IN COLDWATER ASSOCIATION.

THE OBLIGATIONS OF CHRISTIANS TO ENGAGE IN THE SUNDAY SCHOOL WORK.

We find from reference to our minutes that only thirteen churches are engaged in this work; but I assume that it is the duty of every Christian to engage in this work; and in proof of this proposition, I shall present a three-fold argument, biblical, historical, and practical.

I. The general tone of the Scriptures bearing on this point, indicate that it is the duty of all Christians to participate in this work. This will appear from a

number of passages which we shall notice. I do not mean to say that the words Sunday School appear in the Bible; much less that we have a positive command to engage in that which is not mentioned; but this I do maintain that the principle of the Sunday School is clearly defined in the Bible, and that a participation in its work is strongly enforced as the duty of Christians. This is apparent from the fact that but few intelligent Christians question the divine authority for Sunday Schools; but let us look to the law and to the testimony.

1. The Bible certainly teaches that Christians should teach their own children the will of God. In this, perhaps, we shall all agree, but reference to the proof text will stir up our minds by way of remembrance.

God said to Israel through his servant Moses, "Take heed to thyself and keep thy soul diligently, lest thou forget the things eyes have seen, and lest they depart from thine heart; but teach them unto thy sons, and thy sons sons. That they may teach them unto their children." He further says, "These words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thus God very emphatically and urgently commanded his people of old to teach his word and will to their children, and what can be more binding on his people now, than their obligations to observe these sacred commands.

God greatly complimented and honored Abraham in revealing to him through angels, his purpose to destroy the cities of the plains, and he did this, he said, because he knew, that Abraham would teach his children and his household after him to keep the way of the Lord, to do justice and judgment. "Them that honor me I will honor." Those who do not honor God in keeping his commandments, and in teaching them to their children, can hope for nothing better than to be lightly esteemed of the Lord. The pious Psalmist recounting the mercies of God, acknowledges his obligations to make them known to his children, saying, "We will not hide them from our children, but show unto the generations to come the praises of the Lord, and his strength and his wonderful works that he hath done."

Now if some one objecting, says that these scriptures simply teach that parents should instruct their *own* children in the matters of religion; the answer is, that all parents are not Christians, consequently all are not prepared, if disposed, to teach their children the way of the Lord. Besides many children have no parents. Has God made no provision for orphans, for the children of unbelievers, of infidels, and of the heathen? Surely he will not hold us guiltless if we do not act the part of the good Samaritan to the unfortunate children of our unbelieving neighbors.

2. The Bible is not silent as to instruction of children generally. Here the language of inspiration. "Gather the people together, men, women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and serve to do all the words of this law, that their children which have not known anything may learn to fear the Lord your God." This clearly shows that God would have his people bring up the little ones and all the people together and teach them to fear him.

From the gifted son of David, we have this solemn injunction. Train up a child in the way he should go, and when he is old he will not depart from it. This seems to mean primarily, that a child should be taught the trade or profession to which he is naturally inclined; but if it has any spiritual meaning, and I presume it has, it is something vastly more than this, for every child is naturally disposed to sin, and God is not the author or propagator of sin. The wise man evidently means that children should be brought up in the nurture and admonition of the Lord, that they may all their days love and serve him. Children who are taught from infancy to fear and obey God are very much more likely to become Christians than those who have not been thus trained.

In speaking to Isaiah of the coming time of great joy to his people, God takes for granted that they did all they could to make him known to all about them. He says the time will come when "they shall teach no more, every man his neighbor, and every man his brother, saying know ye the Lord!" Until that

blessed time shall come, Christians are under the most sacred obligations to teach their neighbors and their children to know the Lord.

The devout Jews of old were so anxious for their children to do the will of God, that they employed priests just to teach his divine laws. We read in the Bible of these schools of the prophets. They were not for the special instruction of prophets, but for the instruction of all children in the law and the prophets. Now and then the spirit of the Lord came upon some of the boys of these schools, and they became prophets and public teachers of the people. The children were taught the law in these schools, and on their feast days, and after the building of the synagogues, on every Sabbath. They became so conversant with their law, which was the divine law, that Josephus says, "If any one asked one of his nation a question respecting their law, he could answer it more readily than give his own name, for he learns every part of it from the first dawn of intelligence, till it is graven into their very soul." Surely these inspired directions for training children contain the principle of modern Sunday Schools. Does some one say these are Old Testament scriptures, and this work was to be done under the old dispensation. Well, only such teachings in the Old Testament as have been supplanted by the teachings of the New Testament have been abrogated. Those commands which have not been abrogated, are in full force, as for instance the decalogue.

3. The New Testament encourages the early training of children in the ways of the Lord.

The blessed Saviour recognizes children as sinners needing salvation, and upon one occasion at least, he took some of them up in his arms and blessed them. A blessing they needed, and this he gave them. On another occasion when the disciples, it seems, discouraged the coming of the little ones, Jesus said: "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven." In humble imitation of the Master, the servant should do all he can to bring the little ones to him. Besides the example of the Saviour, we have divine injunctions from him bearing on the subject, "Preach the gospel to every creature. Teaching them to observe all things whatsoever I have commanded you." Children are a part of the nations, and should be taught the commandments of God, for every one, no matter how young, who believes shall be saved.

The apostles understood that children should be taught the gospel; and they refer to this good work in more than one place. "Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Paul speaks commendably of the fact that Timothy had been taught the Scriptures from childhood. The beloved John seems to have referred directly to children who had been converted, when he wrote to them as distinct from young men and from old men. "I write with you, little children, because your sins are forgiven you for his name's sake. I write unto you Fathers because ye have known him, that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." Then he repeats, "I write unto you, little children, because ye have known the Father."

Thus the Old and the New Testaments show that Christians should teach children the will of God, and nothing can be said that will make stronger, or more binding their obligations to engage in this work; but something may be said that will impress these obligations on their minds.

II. It appears from sacred history that God's people have in all ages understood it to be the divine will for them to teach his commandments to their children. It is evident from the texts quoted that his servants in the Biblical period so understood this matter, and that they governed themselves accordingly.

It remains yet to be seen, if Christians since the days of the apostles, have recognized it as their duty to teach children of God. Historians say they have, and that they have exemplified their faith by their works. In regard to the principle of Sunday Schools as seen in the labors of our early Christian fathers, a modern historian says: "I need review the early history of the Christian church to show that the apostles, the earliest preachers, and the earliest Christian societies, enjoined and encouraged what we call Sunday Schools." Another historian adds: "In that primitive age, the children and all who wished to learn the

principles of Christianity, were gathered together on the Sabbath day, and instructed by the Elders, and doubtless by others, in the elements of the Christian religion." These historians clearly show that modern Sunday Schools are but the development of what has always been an essential part of the machinery of the Christian church. Actual schools for the religious instruction of the young were organized at a very early period in the history of Christianity. Of this primitive Christian work the learned Mosheim writes: "The Christians took all possible pains to accustom their children to the study of the scriptures, and to instruct them in the doctrines of their holy religion, and schools were erected for this purpose, even from the very commencement of the Christian church." He continues: "These schools designed only for children, must not be confounded with the academies of the ancient Christians in which persons of riper years, especially such as aspired to be public teachers, were instructed in different branches, both of human learning and sacred erudition." It does not appear from these records whether these were daily or Sabatical schools, but they were Bible schools, as are modern Sunday Schools. The chief thing to be noticed in regard to these schools is that they were taught under the eye or on the heel of the apostles themselves. Had not this idea of the religious culture of children been in keeping with the teachings of the Saviour, it is hardly probable that these schools would have existed so soon after his reception up into heaven.

2. Bible schools, like these mentioned by Mosheim, continued through the second century, at the close of which catechinnanical schools began to be established. These prevailed till the sixth century. The schools were at first designed for the instruction of applicants for church membership, but they were soon used for the instruction of the young and old, and the historian says: "So useful and necessary did this work prove to be, that very soon similar schools were universally established." These schools flourished every where throughout the Christian world, and that while the foot prints of the immediate followers of the Saviour, still marked his high way of holiness.

Children were admitted into these schools as soon as they were capable of instruction. They were divided into four classes, according to their attainments in religious knowledge. The learned Christians of their day prepared them a little treatise on the teachings of the Bible, which might now be called a Sunday School book, but what they christened the "Apostles Creed." This the children were all taught in addition to having to memorize some passage of scripture daily." In many respects how strikingly alike were these schools to the Sunday Schools of to-day.

3. Here and there all along the black chain of the dark ages, history is a golden link marking the name of some man of God who taught the little ones the story of the cross. Even in the Roman Catholic church there was an occasional teacher of the children, and in the church of God, which had to flee to the wilderness for safety; there were many faithful souls who constantly taught their children of the God of their Fathers. Some of these devout men were called by the name of Paulicians, the Paterenes, and the Waldenses. All these had their systems of religious education. Of the Waldenses, an early Latin historian says: "They kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, and instructed their children in the articles of the Christian faith, and in the commandments of God." These people, under their various names, and with their systems of religious instruction, lived, and in some places flourished from the sixth to the sixteenth century.

The grand work of Luther through his Bible and singing schools, is somewhat familiar. After him came a great host of zealous workers for the little ones. Time would fail me to tell of the Sunday work of Jimmie Hays, Borrammer, John F. Oberlin, Spencer, Hanah Ball, John Knox, and a host of others. About one hundred years ago, Robert Raikes, of the church of England, with the aid of Wm. Fox, a pious, wealthy, and liberal Baptist, made permanent the work of modern Sunday Schools, and since that time their influence have been increasing until now they are everywhere felt and acknowledged to be a power for good throughout the world. If some one asks, what of all this history? The

answer is, if God's people in all ages have uniformly and universally believed it their duty to teach the children of the day, the way and will of God, is it not a valid, a good, a strong argument in proof of the proposition, that every Christian should engage in the Sunday School work? Christians can but feel the force of the example of the unnumbered hosts of Bible teachers who have gone on from their class of little ones to God and to glory. Living under the noon-day sun of the nineteenth century, while streams of knowledge, both Biblical and historical, are flooding the land with Sunday School light, that a Christian must be wilfully blind who does not see that it is his duty to take part in this glorious work, for God and humanity.

III. The good practical results of the Sunday School work is further proof that Christians should take part in it.

1. The Sunday School is one of the best agencies for the promotion of a knowledge of the Bible. Christians should be especially anxious to know what God has revealed, and to have others understand his will; and the Sunday School offers the best available means, for the masses of people, through which this important and desired information can be had. Every one who actively engages in this work, learns something from the Bible every week. The Bible is an inexhaustible storehouse from which every one may draw continually, treasures new and old. To the young almost everything is new, to the older some things may be old, but still precious treasures. These treasures are fully and freely opened in the Sunday School. The best Christian talent is employed in the preparation of the lessons, and they are beautifully and strikingly illustrated in every conceivable way. The truth is made so plain with the lesson helps that it is very easily comprehended, and many little boys and girls of the Sunday School know more about the Bible than many grown men and women. There are only a few people who read the Bible, and very few who study it, outside of the members of the Sunday School. The last chapter read in the Bible by many men was the one they read with their teacher the last time they met with their Sunday School class.

2. Better than gaining a general knowledge of the truth, many learn in these schools that they are lost sinners needing a Saviour. Here many become Christians. This is the grand object of the Sunday School, and in this respect it is a wonderful success. Our statistics, from meagre reports, show twenty thousand three hundred and twenty baptisms from our Sunday Schools last year, to say nothing of the great number in other schools who were led to trust Christ as their Saviour. When this feature of the work is considered under the shadow of the cross, surely it is enough to enlist in it seriously and earnestly the best ability of every Christian. The work of saving souls filled the Saviour's hands, and almost crushed his sorrowing heart; and will not his loved and saved ones do all they can to rescue the perishing?

The Sunday School gives access to the citadel of the soul ere yet the conscience its gateway is bolted and barred by sin and crime. The young vine is trained at the pleasure of the master. The pliant clay is easily moulded into vessels of beauty and honor. So under God in the Sunday School, Christians may teach the frail and tender plant of humanity to entwine the arms of its faith about the cross of Christ, for moral support, and they may there as instruments in the hands of the divine jeweler fashion the flexible soul into a bright star for the crown of heaven's high King.

If all the Sunday school children are not saved, the moral influence that is brought to bear on them is very desirable. Very few of them are thieves, liars, drunkards or murderers; neither are they the street loafers by day or walkers by night. It makes all its members wiser and better.

3. It is an auxiliary to the churches. Nearly all the increase in our churches is from the Sunday school. This is true, because here the mind and heart are kept ready for the reception of the truth as soon as the child becomes accountable. It has been styled by some one the nursery of the churches, and as such the children in it, as scions, are kept ready to be taken up by divine power, and transplanted in the vineyard of the Lord. This is emphatically a Sunday school age. Those who resist the entreaties of the host of Sunday school workers will most probably

resist the movings of the Holy Spirit. Oh, how important it is for Christians to bring their little ones to the Sunday school. Here some one will teach those who are likely to be saved the way of the Lord, and every Christian who would share in this heavenly work should be engaged in the Sunday school. Here they may gather sheaves for the harvest home, trophies for the blessed Lord, and jewels for his royal diadem.

I conclude, brethren of this Association, that every one of our churches should have a Sunday School, and that every member who can should take part in the Sunday School.

Respectfully submitted,

E. E. KING.

PREACHING DURING THE SESSION.

Friday, 11 o'clock. Introductory sermon by Elder E. W. Hen-erson.

Friday night, 7 o'clock. Sermon by Elder S. D. Johns.

Saturday, 11 o'clock, a.m. Sermon by Elder J. B. Gambrel.

Saturday night, 7 o'clock. Sermon by Elder J. L. Johnson.

Sunday, 10 o'clock, a. m. Sermon in the Baptist house of wor-ship by Elder Jobe Haral.

Sunday, 11 o'clock, a.m. Sermon in the Baptist House of wor-ship by Elder M. P. Lowrey.

At the same hour in the Methodist house of worship. Sermon by Elder E. D. Miller.

At the same hour, sermon in the school-house by Elder J. F. Farmer.

Having partaken of refreshments more than ample for the large and orderly congregation, sermon at 4½ o'clock in the Baptist house of worship, by Elder J. T. Christian.

At the same hour in the Methodist house of worship, sermon by Elder D. E. Gambrel.

Sunday night, 7 o'clock. Sermon in the Baptist house of wor-ship by Elder J. M. Mitchell, of Texas.

At the same hour in the Methodist house of worship, sermon by Elder E. E. King.

Sums Contributed by Churches During the Year for Various Objects not Elsewhere Reported.

	Foreign Missions.	State Missions.	Ministerial Education.	Mississippi College.	S. B. Theo. Seminary.	Associational Missions.	Minute Fund.
Hernando.....	\$ 27 50	\$ 50 00	\$ 50 00				
Panola.....	13 60	142 50	25 00	\$ 15 50			
Central Coldwater.....		9 10					
Pleasant Hill.....		6 00					
Byhalia.....	5 00	3 10			\$ 17 00		
Midway.....	4 50	50 00					
Sardis.....	25 00	36 90					
Salem.....	21 25	88 10	48 30	30 00			
Senatobia.....		22 65					
Oak Ridge.....		6 00					
Mount Lebanon.....							
Amount sent to the Session by Churches (stated elsewhere).....	103 45						
Amount collected during the Session (stated elsewhere).....	30 15				25 75	\$ 129 25	
Am't sent to the Session by Hickory Grove Church (stated elsewhere).....		16 25					
Totals.....	\$230 45	\$430 60	\$123 30	\$ 45 50	\$ 42 75	\$129 25	\$90 20

Cash contributed to aid in building a Baptist house of worship at Pleasant Hill, DeSoto county, Miss

Amount paid by Senatobia Church to State Evangelist..... \$ 32 25

Amount paid by Senatobia Church, Sunday School expenses and contributions..... 52 50

Aggregate amount paid during the year and collected at the Session..... 19 90

Amount pledged for next Associational year, 1881; for Foreign Missions, \$158 15; State Missions, \$430 00; Associational Missions, \$503 50..... 1211 70

Byhalia Church reported Sunday School expenses..... 1091 65

Grand Total Amount from all sources..... 2348 35

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CHURCHES.

COUNTIES.

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1ST DISTRICT.....		
Hernando.....	DeSoto	Herna
Bethel.....	Tate	Coldw
Oak Grove.....	DeSoto	Herna
Hopewell.....	Tate	Arkabu
Eudora.....	DeSoto	Love's
Beech Grove.....	DeSoto	Coldwa
Gray's Creek.....	DeSoto	Herna
Mount Manna.....	DeSoto	Cockru
Central Coldwater.....	Tate	Coldwa
Oakville.....	Shelby, Tenn	Oakvill
Ebenezer.....	DeSoto	Love's
Bold Spring.....	DeSoto	Horn L
2ND DISTRICT.....		
Holly Springs.....	Marshall	Holly s
Center Hill.....	DeSoto	Center
Coldwater.....	Marshall	Collier
State Line.....	DeSoto	Olive B
Pleasant Grove.....	Marshall	Red Ba
Byhalia.....	Marshall	Byhalia
New Prospect.....	DeSoto	Lewisbu
McIntyre.....	Marshall	Coleman
3RD DISTRICT.....		
Philadelphia.....	Marshall	Wall Hi
Tyro.....	Tate	Tyro
Union.....	Panola	Sardis
Mount Zion.....	Tate	Indepen
New Hope.....	Tate	Cockrun
Looxahoma.....	Tate	Looxaho
Midway.....	Tate	Senatobi
Mount Moriah.....	Marshall	Chulaho
Hickory Grove.....	Tate	Coldwat
New Bethany.....	Tate	Senatobi
New Hope.....	Lafayette	Harmoni
Chulahoma.....	Marshall	Chulaho
4TH DISTRICT.....		
Sardis.....	Panola	Sardis
Salem.....	Tate	Senatobi
Panola.....	Panola	Batesvill
Pleasant Hill.....	Panola	Batesvill
Longtown.....	Panola	Longtow
Senatobia.....	Tate	Senatobi
Singleton's Springs.....	Tate	Strayhor
McIver.....	Panola	Batesvill
Peach Creek.....	Panola	Pleasant
Oak Ridge.....	Panola	Star Plac
Mount Lebanon.....	Tate	Strayhor
Total.....		

*Absentees. The letter from Philadelphia ch
Central Coldwater, Gray's Creek and Longto
pect. The following churches reported progre

STATISTICAL TABLE,

COUNTIES.	POST OFFICE.	PASTORS.	NAMES OF MESSENGERS.	Sunday Meetings.	No Baptized.	Rec'd by Letter	Restored	Dismissed by Letter	Excluded.	Died.	Total Number.	Minute Fund.
DeSoto	Hernando	W S Anthony	*W L Anthony, Elder Jobe Haral, W D Howze									
Tate	Coldwater	T N Rhymes	M A Thomas, J H Boon, W D Eavenson									
DeSoto	Hernando	T P Manning	Elder T T Manning, A M Andrews, L B Goodrich, Elder M S Kirdland,									
Tate	Arkabutla	T P Manning	Eld. M H Kenfro, Eld. J L Brown, *A J Eason, S M Conger									
DeSoto	Love's Station		Not represented									
DeSoto	Coldwater	E W Henderson	PH Dollabite, *G G Walker, *L Mayfield									
DeSoto	Hernando	A G Terry	R B McLaughlin, B Perry, J L Cate									
DeSoto	Cockrum	M S Kirkland	J N Lusk, J Lusk, C Collins									
Tate	Coldwater	E E King	*Eld. J W Lipsey, *E Wright, *G L Scott									
Shelby, Tenn.	Oakville, Tenn.		Not represented									
DeSoto	Love's Station	W L Anthony	J F Walker, T L Clifton, S P Dollabite									
DeSoto	Horn Lake		Not represented									
Marshall	Holly Springs	E D Miller	Eld. E D Miller, W W Wallace									
DeSoto	Center Hill	J W Lipsey	A M Harris, A P Briganel, *John Bowen									
Marshall	Collierville, Tenn.	J B Canada	R J Dean, J Turner, J Taylor									
DeSoto	Olive Branch	A G Parrot	R S Fling, Robert Payne, *M M Moody									
Marshall	Red Banks	J D Anderson	W M Jones, A E Crook, E L Harris									
Marshall	Byhalia	J W Harris	Eld. J W Harris, T V Brady, L H Shinault									
DeSoto	Lewisburg	J W Harris	W G Bowman, John Moody, Malichi Seago									
Marshall	Coleman		Not represented									
Marshall	Wall Hill	A G Perry	J J Miller, W M Harris, Ed. Baugh									
Tate	Tyro	E W Henderson	*Eld. M Osaders, W T Hargis, N M Martin, *J C W Forte, J S White									
Panela	Sardis	E M Parks	R S Young, A F Young, J D Myers, *T Lucas									
Tate	Independence	T N Rhymes	*Eld. J Richardson, J C Droke, J C McNealy									
Tate	Cockrum	J Richardson	W B Brown, *A J Dixon, Elder W M Gordon									
Tate	Looxahoma	E W Henderson	Elder J Billingsley, A N Billingsley, W T Clark									
Marshall	Senatobia	H J Legge	D Laverne, S Milam, Noel Hopper									
Marshall	Chulahoma	J L Johnson	*B F Howard, W A Dean, John Maxville, Jeff Wallace, T B Eckles									
Tate	Coldwater	T N Rhymes	Elder D Laverne, *F M Eavans, C N Billingsley									
Tate	Senatobia	D M Lowry	N F Marshall, W Metts, W M Lindsey									
Lafayette	Harmontown	D M Lowry	W Moore, J M Wal, *Malcom Jeffreys									
Marshall	Chulahoma	J Richardson	Elder J Christian, *Martin Jones, W O Mabry, J Bruton, *J G Hall									
Panela	Sardis	J Christian	J F Hall, J Mitchell, *A G Mabry, R H Lowrie									
Tate	Senatobia	S J Johns	T S Smith, George Shuford									
Panela	Batesville	J Christian	J H Brown, David Wilson, *J T M Towles, *P P Poindexter									
Panela	Batesville	S J Johns	J Q Egan, Lee Tate, *E Buchanan									
Panela	Longtown	T H Moore	Eld. E Egan, Eld. E M Parks, J L Mabry, J P Stamps, W N Woodruff									
Tate	Senatobia	E King	*G F Arnold, *Ed. Greer, *Vester Mills									
Tate	Strayhorn	H Moore	Elder E Henderson, E A Herring, J H Echols									
Panela	Batesville	S D Johns	Elder T Moore, *W C Underwood, *W M Keating									
Panela	Pleasant Grove	Elder E W Henderson	J J Moore, Sbron Hitecock									
Panela	Star Place	T H Moore										
Tate	Strayhorn	T H Moore										

etter from Philadelphia church do not state its number of members. Following churches reported Sunday-schools and prayermeetings: Hernando, Senatobia Sardis, Gray's Creek and Longtown. The following churches reported Sunday-schools: Panela, Looxahoma Pleasant Grove, Center Hill, State Line, Byhalia and New Pros churches reported prayermeetings: Bethel, New Bethany, Singletown, rings, Pleasant Hill, Mount Manna, New Hope, of Lafayette, Midway and Oak Ridge.

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CONSTITUTION OF COLDWATER BAPTIST ASSOCIATION.

ARTICLE 1. This Association shall be called the COLDWATER BAPTIST ASSOCIATION, which shall meet annually.

ART. 2. Every church belonging to this Association shall be entitled to three representatives until the number exceeds fifty members, and for every additional fifty members one more representative; and no church shall be represented except by members of its own body.

ART. 3. The delegates representing churches shall, at the opening of the session, present their letters of correspondence, which must state their appointment as delegates, together with the number of members in fellowship, the number baptized, received by letter, restored, dismissed by letter, excluded and died during the year.

ART. 4. Churches of this union failing to represent themselves at one Association will be expected to state the reason thereof at the next meeting; and if any church thus fail at two successive meetings the association may consider it dropped from its number, or may send a committee to inquire into the cause of such failure.

ART. 5. Other churches expressing to our satisfaction their approval of our Articles of Faith, and their willingness to walk in fellowship with us may be admitted into this Union by signifying their willingness to do so by delegates and letters.

ART. 6. This Association shall have a Moderator and Clerk, who shall be chosen by ballot at each annual meeting as soon as the letters from the churches are read and the delegates names enrolled.

ART. 7. This Association shall have no power to adopt rules or institute proceedings that shall infringe upon the independence or rights of churches, but it may, when requested by a church in its letter of correspondence, and not otherwise, give advice to such Body, and it may separate from such churches as are known to walk disorderly.

ART. 8. This Association shall have a fund for its expenses, and it shall appoint one or more persons to take charge of such funds as churches or individuals may contribute through this Body for any evangelical object, and forward the same as they may be designated, and report to the next Associational meeting.

ART. 9. This Association may correspond by letter and messengers with the Baptist State Convention of this State and General Association of North Mississippi, as well as with other representative Bodies of our denomination.

ART. 10. The minutes of the Association shall be read, corrected and signed by the Moderator and Clerk before the session rise, and no session shall adjourn, unless in extraordinary cases, until it shall have finished its business.

ART. 11. This Association shall not receive any query which shall have a tendency to disturb the harmony of the Body.

ART. 12. This Constitution may be attested or amended at any regular meeting by a majority of two-thirds of the members present.

ARTICLES OF FAITH.

ART. 1. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth for its matter; that it reveals the principles by which God will judge us, and therefore is, and should remain to the end of the world, the true center of Christian union, and the only correct rule of our faith and practice.

ART. 2. That there is one and only one true living God, whose name is Jehovah, the maker and supreme ruler of heaven and earth, inexpressly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of Father, Son and Holy Ghost, equal in every divine perfection, executing distinct but harmonious offices in the great work of redemption.

ART. 3. Of the fall of man. That man was created in a state of holiness, under the law of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and of their own sinful passions, and therefore, under just condemnation to eternal ruin without defense or excuse.

ART. 4. Of the way of salvation. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience and made atonement for our sins by his death; being risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person, the tenderest sympathies with divine perfections, in every way qualified to be a suitable, a compassionate and all-sufficient Savior.

ART. 5. Of Justification. That the great gospel blessings which Christ, of His fulness bestows on such as believe authorizes justification: that justification consists of the pardon of sin and the promises of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness, which we have done, but solely through his own redemption and righteousness; that it brings into a state of most blessed peace and favor with God, and secures every other blessing needful for us here and in eternity.

ART. 6. Of the freeness of Salvation. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the greatest sinner on earth, except his own

voluntary refusal from submitting to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

ART. 7. Of grace in regeneration. That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, so as to procure our voluntary obedience to the gospel, and that its proper evidence in the holy fruit which we bring forth to the glory of God.

ART. 8. Of election, or God's purposes of Grace. That election is the gracious purpose of God, according to which He regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active invitation of His free mercy; that it encourages the use of means to the highest degree; that it is ascertained by its effects, in all who believe the gospel is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

ART. 9. Of the perseverance of the Saints. That such only, are real believers who endure to the end; that preserving attachment to Christ is the grand mark which distinguishes them from superficial believers or professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

ART. 10. Of the Harmony of the Law and Gospel. That the law of God is the eternal, unchangeable rule of His moral government; that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin to deliver him from which, and restore him through a mediator to unfained obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

ART. 11. Of a Gospel Church. That a visible church of Christ is a congregation of baptised believers associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by His laws and exercising the gifts, rights and privileges invested in them by His word; that its only proper officers are bishops, or pastors and deacons, whose qualifications, claims and duties are defined in the epistles of Paul to Timothy and Titus, and that a gospel church thus organized is the highest ecclesiastical tribunal known in the word of God.

ART. 12. Of baptism and the Lord's Supper. That Christian baptism is the immersion of the body of a believer in water in the name of the Father, Son and Holy Ghost, by an administrator possessing the ordinary qualifications of those on whom the right was originally imposed, to show forth in a solemn and beautiful

emblem, our faith in a crucified, buried, and risen Savior; that it is a pre-requisite to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

ART. 13. Of the Christian Sabbath. That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreation, by the devout observance of all the means of grace, both private and public, and preparation for that rest which remains for the people of God.

ART. 14. Of the Righteous and the Wicked. There is a radical and essential difference between the righteous and the wicked; that such only as are justified through faith in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are, in His sight, wicked and under the curse, and that this distinction holds among men in and after death.

ART. 15. Of the World to come. That the end of all things, or of this world, is approaching; that at the last day Christ will descend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will then be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of man, in heaven or hell, on principles of righteousness. Amen.

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